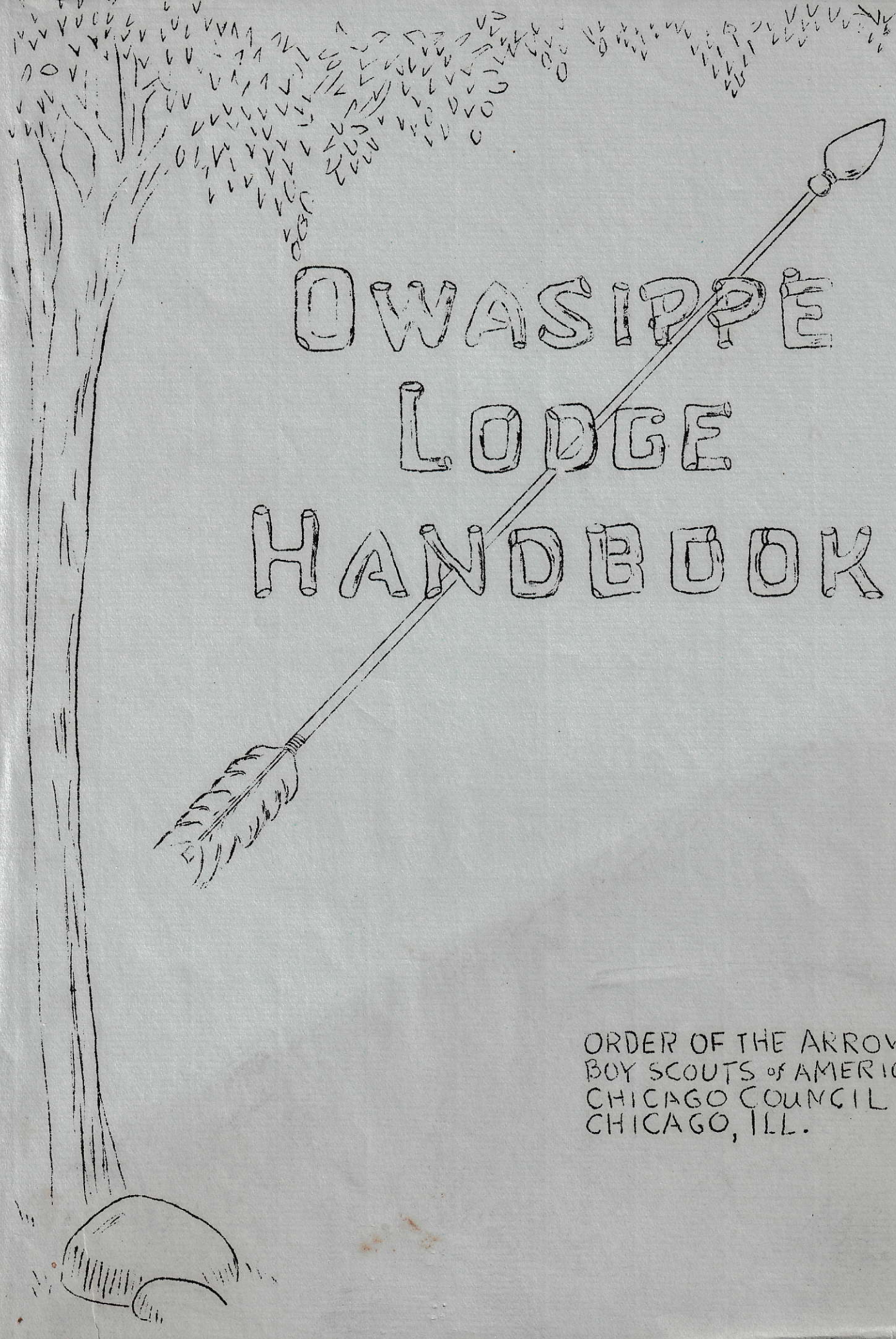

OWASIPPE LODGE HANDBOOK

ORDER OF THE ARROW
BOY SCOUTS of AMERICA
CHICAGO COUNCIL
CHICAGO, ILL.

O W A S I P P E L O D G E H A N D B O O K

-oOo-

Property of _____Chapter

It should be distinctly understood that this handbook is not the property of any individual but belongs to the Chapter and must be returned to the Chief of the Fire at the expiration of term of office.

F O R E W O R D

The problems of the Order of the Arrow in its work are many; their solution has been difficult and necessitated much study on the part of the individual officers and chapters. Lodge decisions and helpful interpretive literature, both National and local, has been scattered in various places.

In making available the Owasippe Lodge Handbook, the Ritual and Initiation Committee feels that it is filling a long needed want. An effort has been made to cover the entire Ritual field and to present the adopted By-Laws governing action on all phases of the work and including such interpretive literature as has been developed to date with reference only to the phases of the Order as operated in camp. This does not include all of the contents of the By-Laws of the Owasippe Lodge but has all the excerpts pertaining to the Lodge. in camp.

We realize that this manual will not completely eliminate all problems and it is to this end that we respectfully and earnestly solicit any constructive comments and criticisms that may be made toward its betterment.

July 1, 1931

Gerald Blake, Chairman
Ritual and Initiation Committee

Compiled for the Committee by
Frank Bubenheim

OWASIPPE LODGE HANDBOOK

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OWASIPPE LODGE HANDBOOK

1. History of the Order, its purpose and place in Camp Life

The ORDER OF THE ARROW is a national fraternity of Honor Campers of the Boy Scouts of America. There are more than thirty local lodges with a membership exceeding two thousand.

The ORDER OF THE ARROW has as its object the banding together in a common brotherhood those Scouts who are most truly living up to the Scout ideals and to crystallize their Scout habit of helpfulness into a life purpose of leadership in unselfish service to others.

The ORDER OF THE ARROW is national in scope but entirely local in its application. It is administrated by its local group of members with officers they select. The National Grand Lodge is the federation of the local lodges.

The ORDER OF THE ARROW is of considerable value because of its local significance. This value is greatly increased because of its nation-wide organization.

The ORDER OF THE ARROW is an answer to the perplexing question of how to recognize the best campers without giving cheap honors of no meaning.

The ORDER OF THE ARROW is democratic. It is very unusual in that candidates are not selected by members themselves but are nominated by the Campers.

The ORDER OF THE ARROW is based on high exemplification of Scouting ideals, with emphasis on leadership and service rather than on personal accomplishment or popularity.

The ORDER OF THE ARROW is considered the highest honor a Boy Scout camper can attain.

Most camps find it desirable to have some definite system of recognition of those boys who stand out as "the best campers." The means of determining the boys to be so designated, and the nature of the recognition have widely varied.

In Scout camps these honors have usually involved, with varying degrees of emphasis, the following elements - advancement in Scout tests, service about camp, spirit and ideals shown. The recognition has varied from prizes of various sorts given or the awarding of camp emblems, to citation at campfire as "Honor Camper," or similar title.

Many camps have very successfully used small ceremonial "council fires" in some suitable place, usually reserved for this use only, for the giving of these awards. Many camps have found, however, that some more permanent and definite recognition of its key boys was desirable, than mere citation, and have very successfully developed camp fraternities.

Accordingly, in the summer of 1915, the Directors of Treasure Island, the Philadelphia Local Council Camp, in a bit of woods not generally used for activities purposes, created a "council ring" where in a weekly ceremonial, with a definitely spiritual note, all camp honors, including promotions in Scout rank, were awarded. A s the highest camp honor, one boy was designated by each troop, or provisional troop, at the end of its stay in camp, for membership in an honor society or Indian Lodge known as the ORDER OF THE ARROW.

After the public ceremonial these candidates who previously had undergone an ordeal, were, in secret rites, admitted to the Order, the members of which conducted the general camp ceremonial.

The Order was organized fundamentally as a service organization. Admission to it was not on the basis of popularity, or of objective things accomplished, but on the basis of high exemplification of Scout Ideals, with the emphasis on leadership and service. Upon being admitted to the Order, the attention was directed forward, not backward, to the great and increasing challenge of service in all walks of life, and individually and collectively, opportunities for service were constantly presented.

This plan of organizing and utilizing those Scouts of finest spirit at camp proved so very helpful from many aspects, that other lodges were formed in several other cities.

The war temporarily interfered with the development of the Order, but by 1921 the early experimental period had produced a sufficient body of experience for the establishment of general basic policies, and the permanent organization of the Order on a national basis.

Accordingly, the first annual National Convention was called. This convened in Philadelphia, on October 7, 1921, and the Grand Lodge composed of all the constituent local lodges, and represented by four delegates from each local lodge, was formed, took over the affairs of the Order, adopted a constitution and statement of policies and appointed committees to develop further details.

SOME OF THE RESULTS OBTAINED THROUGH USE OF THE ORDER OF THE ARROW ARE:

1. A definite raising of camp morale through endeavor of Scouts to be worthy of admission to the Order.

2. A group of Scouts available at all times, collectively or individually, for service, both at camp and throughout the year, in their home town.

3. A group of boys, largely older boys, available to make a thoroughly reliable and Scout spirited junior staff at camp.

4. Definite intensification of the spirit of service as at present outlined in the Scout Program, among the choicest Scouts at camp, and of their willingness to accept leadership.

5. Retaining in touch and sympathy with Scouting a choice group of older boys who would otherwise drop out and be lost sight of.

6. Affording, as time goes on, a field for recruiting Scout leadership of an exceptionally high quality.

7. The development of a unique feature of camp which affords valuable publicity.

IA. The Owasippe Lodge and Chapters

The Owasippe Lodge is chartered by the Grand Lodge and is composed of all members taken in under the Chicago Council, Boy Scouts of America, at camp.

The Chapters of the Lodge are as follows:

Name	Camps served	Totem
Wakay	Dan Beard	Raccoon
Garrison	McDonald	Blockhouse
Moqua	West	Bear
Checaugau	Checaugau	Fox
Blackhawk	Blackhawk	Indian head
Ta-ko-dah	Belnap	Moose

2. Character Ideals Sought by the Arrow

(Source: Scoutmasters' Nominating and Electing Sheet)

"A Scout to be selected for candidacy should have stood out over his fellow Scouts in having:

Willingly served his fellow Scouts, his patrol, his troop, the camp.
Contributed to making this a better camping experience for his troop.
Borne his full share of the camp and troop work cheerfully and willingly.
Been well liked and respected by his fellow Scouts.
Been a real Scout in his actions and in his personal character in his daily camp living.
Participated satisfactorily in the activities and advancement program of the camp.

3. First Degree

1. Membership requirements and Methods of Election-General Proceedure (Source: By-Laws, Article 4, Section 2, Clause 2)

On the second Monday of each period there will be given to Scoutmasters (Ed.'s note: This includes Provisional Camp Scoutmasters) blanks for the nomination of those Scouts who are deemed worthy. An explanation will be given as to the basis on which Scouts merit nomination.

These nomination blanks filled out with the names of those Scouts whom the Scoutleader in charge of the troop deems worthy, shall be returned to the Camp Director. The Scoutleader shall nominate such members as he thinks eligible for election to the Order by reason of their having contributed to the success of the troop's encampment through a proper demonstration of the Scout virtues.

The leader should nominate those Scouts who, in his judgment, are worthy of election to the Order. If, in his judgment none, or a lesser number than the maximum to which his troop is entitled, are deemed worthy of this high honor, he has the privilege of waiving or reducing the selection. But if he nominates any Scouts as worthy, he must nominate at least one more than the maximum (or lesser) number his troop is entitled (or chooses) to elect. He may nominate as many more as he deems worthy.

The Chief of the Fire (Camp Director) will then review the Scoutmaster's nominations, together with the key men of his Staff, securing any negative comments relative to any nominee. (Ed.'s note: See Section 9 - "Rejection of Candidates prior to Election.")

On Wednesday afternoon, the Scouts of the troop vote upon their own candidates, those Scouts who are and those who are not Arrow being privileged to vote in their own troops (provisional or home troop.)

This election will be conducted in the respective troop camps by a representative of the Lodge who shall supervise the election and conduct it in this way:

The troop will cast a written secret ballot on the approved nominations, each Scout voting for the number of candidates which the troop is entitled or selects to elect. The nominee or nominees receiving the highest vote shall be declared elected to candidacy in the Lodge. The notification of their election shall be by the calling out ceremony of the respective camp chapter on Wednesday evening. Before admission to the Lodge, each candidate must satisfactorily meet the requirements of the Ordeal as laid down in the Ritual, and must receive a confirming vote of his having passed the Ordeal satisfactorily from the membership of the Camp Chapter in camp at the time, such meeting to be held on Thursday afternoon. (Ed.'s note: See Section 12 - "Rejection of Candidates after Ordeal.")

The ritual shall be given on Thursday evenings at the same time that a regular activity of the other campers is in progress.

4. Scout in Troop With Own Leadership With More than Eight Fellow Scouts in Camp

(Source: Article IV, Section 2, Clause 3)

A troop with 8 to 15 boys in camp may elect one candidate; a troop with 16 to 23 boys in camp may elect two candidates; a troop with 24 to 31 boys in camp may elect three candidates; and a troop with 32 or more Scouts are entitled

to elect 4 candidates. Commissioned officers are not to be counted in these figures.

The term "Troop Unit" shall be interpreted as meaning a troop duly chartered as such by the National Scout Council, and in camp under a commissioned officer or troop committeeman thereof.

5. Scout in Troop With Less Than Eight Boys in Camp With Own Leadership

Troops having less than eight Scouts in camp under acceptable leadership and acting as a troop while in camp, will have their Scouts considered for Arrow election under the following plan:

The Scoutmasters of such troops will meet with the Chapter Chief of the Fire and the Summer Chief of the Chapter and two other selected Arrow members, preliminary to the customary selection of candidates. Each of these men will be given the privilege of stating if one of the Scouts in his troop seems to be sufficiently outstanding in line with the principles upon which members are chosen to be considered for this high honor. If the suggested names have the director's approval, they will vote upon the several men nominated, Scoutmasters and each of the four Arrow members voting for not more than the number of men eligible for election (which is determined on the 1 to 8 ratio of total Scouts involved) but a majority of votes cast being necessary for election.

6. Individual Boy

(Editor's note: The individual boy in a provisional troop is elected in the same manner as the Scout in a Troop with its own leadership having more than eight Scouts in camp.

Number elected shall be on the same scale as the troop with more than eight Scouts. See Section 4.)

7. Volunteer Leader

(Source: Article 4, Section 3, Clause 2BA)

During each period there may be elected from among the volunteer leaders in camp (eighteen years of age and over) those who are deemed worthy in the eyes of their fellow leaders. The procedure shall be as follows:

There shall be a meeting after Wednesday noon of the second week of the period of all volunteer leaders (eighteen years of age and over) in camp and the leaders shall be given a ballot containing the names of all volunteer leaders as are not members.

Each man will be asked to rate these men on the basis of the following qualities as evidenced in their stay in camp:

1. Cooperation
2. Personal example of living Scout Ideals
3. Quality of leadership he gives his troop
4. His understanding of, and sympathetic handling of boy nature.

On the basis of these qualifications, each man will be expected to mark on his ballot along side their names, every man whom he thinks worthy of the Arrow. These are not to be signed. In order to be elected, a man must have the majority of the votes cast.

In such elections all volunteer leaders, whether Arrow members or not, will vote. There will be no restriction as to the number of men accepted in any one period in camp.

Successful candidates shall have the privilege of taking the Ordeal and Initiation at any time prior to the conclusion of the following season.

8. Camp Staff Elections

(Source: Article IV, Section 3, Clause 2 Bb)

During each period of the camp season there may be elected from each of the several camp staffs, those who are not members.

A staff meeting will be called by the Chief of the Fire, and held during each period. The names of non-Order members of the staff will be submitted on a written ballot and judged by their fellow staff members as to their worthiness on the basis of the qualifications as outlined for volunteer leaders.

A majority of votes cast will be necessary for election.

Other regulations as outlined under Volunteer Leaders' elections will apply except that there will be no age limit in staff election.

9. Honorary Membership

(Article IV, Section 4 - replacing old paragraph under same number)

Any person who shall have performed such service for Owasippe, or for other sufficient cause as to warrant membership in the Lodge, may be elected to honorary membership in the Lodge at the annual meeting or at the regular meeting of the Lodge Executive Committee held just prior to camp, by a unanimous vote of delegates in attendance.

Honorary members may be elected to chapters at camp by unanimous vote of the Chapter members in camp. Prior to the submission of such names for vote, they must be submitted to the Chief of the Fire and Chapter Chief of the Fire for their approval.

Honorary members must attend camp for a sufficient time to take the First Degree ritual although it is preferred that they also take the Ordeal.

Honorary members are entitled to all the privileges of the Lodge, with the exception of the right to vote.

Special first degree ceremonies may be run at any time desired for the purpose of administering the first degree to such honorary members upon approval of the Lodge summer officers in camp.

10. Rejection of Candidates Prior to Election

(Source: Article IV, Section 2, Clause 2)

The Chief of the Fire (Camp Director) will review the Scoutmasters' nomination, together with the key men of his staff, securing any negative comments relative to any nominee.

As part of the regular camp procedure, and not as Arrow procedure, the Camp Staff should be expected to daily call to the attention of the Camp Director, such conduct on the part of Scouts as would seem to indicate that the boy needed personal guidance. Such comment at the time would be passed by the Director on to the Scoutmaster in an effort to assist the Scout.

Should these reports be of a nature that would affect consideration for the Arrow, they should be again called to the attention of the Scoutmaster at this time.

The Camp Director will consult with the Scoutmaster relative to any negative comments on individuals and they will jointly agree as to whether all candidates have satisfactorily demonstrated Arrow qualities.

EDITOR'S NOTE: From minutes of Owasippe Lodge, Executive Committee, June 17, 1931:

The Lodge reaffirmed itself to the statement on qualifications for the selection of candidates to the first degree as expressed in the foregoing paragraph "Character Ideals Sought by the Arrow -- Sec. 2".

It has definitely agreed that no chapter shall vary from this by requiring any special achievement or rank or honor to have been earned by a Scout; or requiring that a candidate have a certain term of age or experience such as a year's prior camp experience, or other set requirement, although obviously these will have some consideration in the Scoutmaster's selection.

11.
THE FIRST DEGREE ORDEAL

CALLING OUT CEREMONY

After the election by methods prescribed in the local Lodge by-laws, those selected for initiation must be notified of their election.

The Grand Lodge does not prescribe any ritual for this purpose, leaving to the local Lodge the working out of an impressive ceremony that will:

(Ed.'s note - See Section 12 - "Suggestions for handling 1st degree Ordeal."

1. Announce to the candidates that they have been selected.

2. Impress the candidates with the importance of the honor thus extended by their fellow campers.

3. Serve as the starting of the initiation.

The calling out may well be included in the evening parade exercises or in the evening campfire program.

Having been officially notified publicly that they have been selected by their fellow campers, the candidates receive written instructions to prepare for the ordeal and at the appointed time and place present themselves with blanket and poncho ready for the start.

11A
PRE-ORDEAL CEREMONIAL

Gegyjuhmet addresses them as follows, unseen and as a voice from the darkness:

GEG. "That you, my fellow campers, have been chosen by your companions to become members of our mystic band reflects great credit upon you, and I congratulate you upon your election. You have impressed upon those who, during the past few weeks, have lived closest to you, the sincerity of your purpose to live in accordance with the high ideals of the Scout Law and the Scout Oath. The judgment of your fellows can hardly have been mistaken. Yet so sacred and so serious is the purpose of our brotherhood, that it is but right, that before we admit you to our secret circle, we should put you to the test, and that you should submit yourself freely and willingly to the ordeal by which we shall make trial of your spirit. More of our order you shall learn when you have passed this ordeal. It is sufficient to tell you now that its foundation is SERVICE, and its capstone is CHEERFULNESS. The ordeal by which we propose to test you is four-fold.

First, you must spend this night alone, under only the light of the heavens; that you may prove your courage and your ability to care for yourself.

Second, you must maintain complete silence from this moment until that when you shall take upon you the solemn obligation of our order; that you may pay the stricter heed to your unspoken thoughts, weighing your deficiencies of the past and, which is far more important, resolving upon a life of richer service in the future.

Third, you must spend the daylight hours of the morrow in arduous labor, that you may prove your willingness to serve.

Fourth, you must eat frugally, taking nothing but the simple fare which shall be given you; that you may prove that you can subordinate the appetites of the body to the high purposes of the spirit.

None of these things will be easy; none must be taken lightly by you. Upon your faithful performance of them depends your admission to our brotherhood. If, for reasons that need be known only to yourself and the Great Spirit, who is Father of us all, you desire to go no further, you may retire without shadow of discredit to yourself. Let any of you who, facing this ordeal, wishes to go no further on this journey, now retire in silence to his quarters."

(Explanation) An opportunity is given for any to withdraw, and then, after a moment of silence, Nutiket and two guides come from without, and Nutiket addresses the candidates as follows:

NUT. "From the darkness, from the forest,
Come we now with words of warning
From the Meteu; and he bids you
Henceforth keep the strictest silence.
Take your blanket and your poncho
and prepare your guides to follow."

Have troops retire.

Nutiket and one or two guides with flaming torches then lead the candidates single file toward the water's edge (as near the north of the camp as possible.) As they approach within hailing distance Nutiket halts them while he gives the call of the owl (or the call of the totem of the local lodge if it is suitable.)

Meteu stationed at the water's edge answers the call as a signal that all is ready. Nutiket proceeds and they find Meteu at the water edge with a guide on each side of him, with the backs to the north.

NUT. "O Meteu, thy commands have been obeyed."

MET. "It is well. Place the candidates."

Candidates drop their blankets and are arranged in a semi-circle before Meteu. Conducting guides fall in the rear, so that the light of their torches falls on the face of Meteu and his supporting guides.

MET. "O my young friends, you are starting
On a long and toilsome journey.
But before you undertake it,
You must Be Prepared completely.
I anon will pray the Father,
Gitchee Manitou, the Mighty,
Great Creator of all nations;
But, before I ask His blessing,
That He place His blessing on you,
He must cleanse you by His power
From all selfishness and evil;
So that you may fear no darkness.

NUT. "Bare your left breast."

(After this is done)

MET. "So from out the lake brim lift I
Water pure and ever sparkling."

I apply it to thy bosom;
Thus to wash from thee forever
All of selfishness and evil."

Note: These three lines are repeated as the water is applied to the breast of each candidate.

"And if now you love your Master,
Gitchee Manitou, the Mighty,
And have faith in all His powers,
And will pray to Him for guidance,
You will gain the highest honor
That He can bestow upon you.
Long ago, when bear and bison
Swarmed the forest and the prairie,
Gitchee Manitou, the mighty,
Looked with love upon His children;
Saw them striving, fighting, battling
With the evils that surround them;
And He spoke and said in this wise:
'I have seen your trials and struggles
With the powers and works of darkness,
Therefore to increase your courage
And so guide you onward to Me,
I shall teach you through your Meteu
Where to find a root whose powers,
When imparted, taken inward,
Shall increase your strength and vigor,
Which, combined with faith from heaven,
Shall assist you ever onward,
If you render help to others.'
Forth into the mighty forest
Strode our ancient redskin fathers;
Sought, until at last rewarded,
Found the root which shall be given."

Each candidate is then given a small piece of root of some harmless plant which he chews for a moment as directed by Meteu. Avoid roots with unpleasant taste. Sassafrass, black birch or other sweet tasting root will be found satisfactory. When no better can be obtained, licorice root purchased at drug stores may be substituted.

MET. "Take and chew until its essence
Is absorbed into your bodies:

(Meteu pauses a moment while they chew, and then proceeds.)

MET. "Now cast forth into the water
What remains of the old rootstock."

(A short pause while they dispose of the chewed root.)

MET: "You who love the haunts of nature,
Love the moonlight on the river,
Love the sunshine on the meadow,
Love the shadow of the forest,
Love the wind among the branches,
Ever murmuring, ever sighing,
Love the rushing of great rivers
Through their palisades of pine trees,
Love the thunder in the mountains,
Whose innumerable echoes
Leap and bound from crag to cliffsides:
Listen to these admonitions
For your guidance on your journey!
You whose hearts are young and trusting,
Who have faith in God and nature,
All men's hearts are tuned to goodness,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
And that feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that drakness
And are lifted up and strengthened;
Listen to these admonitions
For your guidance on your journey!
You shall find or shall be given
Words from mouth or words on paper.
These you mark and study closely,
For they shall be proven useful
To direct you on your journey.
In the ordeal you are facing,
More than all I would exhort you
Strictly keep your pledge of silence.
White men use their tongues too freely;
Learn this lesson from the redskins:
Hours spent in thoughtful silence,
Listening for God's great message,
Help us make the right decisions
More than days and days of talking.
In this silence now departing,
Follow these, our trusted brothers,
Who shall lead you through the forest
To your place of testing."

NUT: "You will now take your blanket and poncho and prepare to follow me."

(Ed.'s note: Candidates should pick up blankets and stand silently as Meteu invokes blessing.)

MET: "Now may Manitou, the Mighty,
Guide you ever on your journey!
May His hand be stretched out to you,
As you ever help His people;
May His light forever lead you,
As you lead the wayward to Him;
May His love be ever with you,
As you love your fellow mortals;
May His spirit rest upon you
And direct and rule and guide you,
Till at last He calls you to him!"

NUT: "Follow me."

(Nutiket and his guides conduct the candidates to the places where they are to take the ordeal. Before leaving them Nutiket will instruct each candidate as to how he is to conduct himself.)

12. Method for conducting Ordeal

Results of a discussion of this subject at a meeting of the representatives of the several chapters at Scout Headquarters on July 2, 1929. Mr. Goodman presided: Principles involved in the Ordeal:

Notification Ceremony - Ceremony ought to be at such time that the Scout may be free immediately after the notification from any camp duties or obligations and any contacts with non-members. The notification should come in such a manner as to convey the fact that it is a signal honor.

The Ordeal - The official ritual for the start of the Ordeal is to be used. Written instructions should be provided for the boy notifying him what he should bring and what he should do. The Ordeal should be standard for the Chapters. The things required for the candidates should be the same.

The Standards - Silence is the first point. The objectives to the ban of silence are, first - encouraging the exercise of self-control, and second, - the allowing of time for introspection. Where the ban of silence is broken, the test of whether or not the Scout failed on his Ordeal should be the spirit behind the breaking of the ban of silence. If the breaking was done wilfully because the individual had not caught the idea or did not sufficiently appreciate the privileges of candidacy, he should be rejected on his Ordeal. If the breaking was accidental, the matter should be considered on that basis. There is question as to penalizing a Scout for having violated the ban of silence but it is rather felt that boys should be accepted or rejected on the basis of the motive behind the breaking. (Ed.'s note: S ee Section 12 - "Rejection of Candidate after Ordeal."

The second point is that the Ordeal should be conducted out of the main part of camp. The ceremony ought to be conducted where the start of it could be seen by all campers as a recognition of the Honor. The camp will then be excused. If possible the ceremony ought to be conducted in a place used only for the purpose of such ceremonies. In removing the boy from camp contact, we must not place him in an embarrassing public contact. The Ordeal is not horseplay, but a serious testing. The points of the testing are:

(a) Brotherhood - willingness to remain silent is a test of the value he has set on becoming a member of the Brotherhood
(b) Service to camp.
(c) Cheerfulness in service.

The work that is assigned to the Scout should be supervised all the time. After the Ordeal ritual is given, the Scout should be conducted to a place apart from the rest of the camp where he builds a fire, stays an hour in meditation prior to turning in. We should know exactly where he is so that in case of an emergency or severe storm, we can get him. In inclement weather he should be protected.

Plans should be worked out by which each camp has a certain place for its candidates to go in order to avoid conflict. Guides should call for the candidates in the morning and give them a small breakfast. The Scouts should be given a small amount of food as they should not be permitted to go entirely without food. It is suggested that bread and milk or some other simple diet be given.

Guides should conduct each man to his assigned work. This work should be in the nature of a project for the betterment of the camp. The place where they are working should be private ground. The project should be of benefit to:

(a) The camp as a whole
(b) The Lodge, such as taking care of the Ceremonial grounds

The fulfillment of these tasks ought to be as a group to test co-operation and Brotherhood.

In conducting the work of the ritual, we should be careful that no one be put to a strain, and in every hour, ten minutes should be set aside for a rest. The candidates should be finished with their Ordeal before being brought into contact with the balance of the camp.

The Ordeal is to stop at noon prior to mess with instructions of dismissal that the reasons for the Ordeal be brought out during the ritual. (Editor's note: A practice that has been successfully used is to have members of the Ordeal team ask the candidates to meditate over some thought relative to the principles on which they are being tested, during the several rest periods.

It is suggested that after evening mess the Scouts should be brought back on the ban of silence and kept so until the end of the first degree.

METHOD OF CONDUCTING THE ORDEAL

(From the "Grand Lodge Statement of Policies")

It is the purpose of the ordeal to have the candidate reflect on his own Scout life and character and come to a deeper understanding of the Scout Oath and Law, and the principles of the Order.

The candidate should be instructed to light a fire and keep it burning until directed to do otherwise, and to follow explicitly the directions given.

Some lodges give the candidates a series of numbered envelopes each containing a statement or question that will stimulate thought along the desired lines, with instructions to open them in order one at each signal of the hoot of the owl (or the totem cry of the local lodge if it can be used.) Some member of the degree team then times the giving of these signals so as to permit a period of ten to twenty minutes to each thought.

Some lodges require that the candidate remain on watch until daybreak, but this practice is declining, since little seems to be gained by such a long vigil, and the last of the series of envelopes may carry instructions to let the fire die out and sleep there until called by Nutiket.

In the morning Nutiket will conduct the candidates to a point where they will be assigned the daily tasks which are to be a part of the Ordeal.

Only the most simple food should be given during the day, and only in quantities sufficient to maintain strength for the work on hand. Silence should be maintained throughout the day unless some very urgent need should arise requiring a candidate to break his silence. Permission to suspend this requirement for the necessary period should be given by Nutiket or some higher official of the lodge, who will also notify the candidate when the silence is to be resumed.

13. Rejection of Candidates after Ordeal

(Source: Article IV, Section 2, Clause 2)

Before admission to the Lodge, each candidate must satisfactorily meet the requirements of the Ordeal as laid down in the ritual, and must receive a confirming majority vote of his having passed the Ordeal satisfactorily from the membership of the Camp Chapter in camp at the time, such meeting to be held on Thursday afternoon.

Should any member have sufficient grounds for the rejection of a candidate as would cause him to blackball the candidate, he should lay the facts substantiating his vote before the meeting of the Chapter.

The policy in the matter of elections and veto in accordance with National policy are:

1. The vote of the Scout of his troop is for the purpose of nominating a Scout whom they think has the proper qualifications for becoming a member of the Order of the Arrow.

2. The Ordeal is for the purpose of assuring the members of the Order that the judgment of the voting Scouts has been correct.

The Order of the Arrow is thoroughly democratic in its structure and the candidates are elected to membership therein by vote of their fellow campers of their troop in camp, and not by the vote of the Lodge itself.

The Lodge does not have the privilege of veto, and any candidate properly elected shall in every case be given the privilege of the Ordeal.

(Editor's Note: In this connection it will be fitting to repeat that portion of the "Suggestions for handling the Ordeal" that refers to rejection of candidates after Ordeal).

"Where the ban of silence is broken, the test of whether or not the Scout failed on his Ordeal should be the spirit behind the breaking of the ban of silence. If the breaking was done wilfully because the individual had not caught the idea or did not sufficiently appreciate the privileges of candidacy he should be rejected on his Ordeal. If the breaking was accidental, the matter should be considered on that basis. There is question as to penalizing a Scout for having violated the ban of silence but it is rather felt that boys should be accepted or rejected on the basis of the motive behind the breaking."

14. The First Degree Ritual - place to hold, time, etc.

The ritual shall be given on Thursday evenings at the same time that a regular activity of the other campers is in progress.

(Editor's Note: It is understood that each camp will hold its own First Degree ceremony. The Ritual team should be properly costumed and all parts must be memorized. The impressiveness of the Ritual is lost when it is read from a sheet of paper.)

RITUAL FOR FIRST DEGREE

GEG: "Are our brothers satisfied that all present are members?"

LODGE: "We are satisfied."

GEG: "Let us open our lodge in the first degree."

(Officers assume their proper stations inside the circle. The Lodge join hands. Sign of the first degree given simultaneously by Gegyjumhet, Sakima and N. Sakima. Sign is the act of drawing an arrow with the right hand from a quiver over the left shoulder.)

MET: "We are gathered now before Thee
Oh, Thou Great and Mighty Father,
In the midst of this great forest
Underneath the stars above us;
Gathered now to help and serve Thee,
Cheerfully in all our actions,
Lovingly in our reflections.
As the smoke curls, winding upward
May our thoughts and actions rising,
So ascend until they reach Thee
In Thy high and glorious station,
May Thy spirit now descending,
Fill us all with acts of goodness
And direct and rule and guide us
In our work for thee this evening."

(All members may be seated except officers active in ritual.)

GEG: "Brother Nutiket, will you search the trail and see if there be candidates for admission to our circle. If so, make them ready, and bring them before me."

(Nutiket retires, after exchanging signs with Gegyjuhmet, binds candidates together by rope, and they follow him in single file with left hand on shoulder of Scout in front. As the line headed by Nutiket approaches the opening in the circle, some lodges join hands and sing the lodge song ending it as Nutiket and the candidates are barred from entering by Nischeneyit Sakima. Nutiket taps Nischeneyit Sakima on the shoulder, three long taps, who in turn taps Nutiket on the shoulder one long and two short taps.)

NIS. SAK. "Nutiket, who are these strangers who seek admission to our circle?"

NUT: "These are they who have been selected by their less favored Scouts to become a part of our mystic band."

NIS. SAK: "How do they expect to obtain this privilege?"

NUT: "By continuing so to live and act in the service of others as to deserve it."

NIS. SAK: "Have they passed the Ordeal without flinching?"

NUT: "They have, Nischenoyit Sakima."
NIS. SAK: "Enter."
(Nutiket, followed by the candidates, walks through the passage way formed by the two ends of the line, and are again stopped by Sakima as they pass his station.)
(Nutiket taps Sakima on the shoulder three long taps. Sakima turns and taps on Nutiket's shoulder, one long and two short taps.)

SAK: "Nutiket, who are these strangers who seek admission to our mystic circle?"

NUT: "These are those who have been selected by their less favored Scouts to become a part of our mystic band."

SAK: "How do they expect to obtain this privilege?"

NUT: "By continuing so to live in the service of others as to deserve it."

SAK: "Have they taken the Ordeal without flinching?"

NUT: "They have, Sakima."

SAK: "Have they the password?"

NUT: "They have it not, but I, their friend and guide, have it and will give it to you for them."

SAK: "Give me the password." (Nutiket whispers the password.)

SAK: "The password is correct. You may pass."

(Nutiket leads the line in front of the ceremonial fire, before which stands Gegyjuhmet.)
(Nutiket taps Gegyjuhmet on the shoulder three long taps, who responds with one long and two short taps.)

GEG: "Nutiket, who are these strangers who have entered our circle, which I perceive is broken."

NUT: "These are they who have been chosen by their less favored Scouts to become a part of our mystic band."

GEG: "How do they expect to obtain this privilege?"

NUT: "By continuing so to act and live in the service of others as to deserve it."

GEG: "Have they passed the required Ordeal without flinching?"

NUT: "They have, Gegyjuhmet."

GEG: "Have they the password?"

NUT: "They have it not, but I, their friend and guide, have it and will give it to you for them."

GEG: "Give me the password." (Nutiket whispers the password.)

GEG: "The password is correct. Have they been completely prepared to receive the OBLIGATION of the Order?"

NUT: "Only in the binding of them together, Gegyjuhmet."

GEG: "Brother Nutiket, will you finish their preparation and place them in proper position to receive further knowledge of our rites?"

NUT: "I will gladly do so." (To candidates) "You will approach the fire and kneel before it."

(The line, flanked on the right by Sakima and on the left by Nutiket, are made to kneel in front of the ceremonial fire by Sakima. Gegyjuhmet has meanwhile retired behind the ceremonial fire with Meteu on his right. Lodge joins hands surrounding all officers.)

GEG: "Will Meteu call on the Great Spirit and ask the blessing of Manitou on this our present undertaking."

MET: "O, thou Great and Mighty Father
May Thy spirit look, we ask Thee
Deep into these Scouts before us
Deep into their hearts and spirits;
Help and guide them ever onward
Thru this life of toils and struggles,
Keep them ever brave and cheerful
Keep them ever true and faithful
To themselves and to their brothers
And to Manitou that made them,
Till at last their journey's over."

GEG: "You are now about to take upon yourselves the solemn obligation of the WIMACHTENDIENK. You will remain with hand at Scout Sign during its entire administration. You will say your name and repeat after Gegyjuhmet."

THE OBLIGATION

"I,_____, do hereby promise on my honor as a Scout, that I will always and faithfully preserve unbroken the secret rites, mysteries, signs and symbols of the Order of the Wimachtendienk W..... W..... which I have now received or may be taught at any future time. I will always regard the bonds of brotherhood in this Order as sacred and binding, and will seek to preserve a cheerful spirit even in the midst of irksome tasks and weighty responsibilities, and will endeavor, so far as in my power lies, to be unselfish in service and devotion to the welfare of others. I will attend, so far as I am able, all regular and special meetings of the Order and do what I can to promote interest in them."

GEG: "You will arise and have your bonds removed."

(Nutiket and Sakima remove the ropes from the candidates and then retire to their stations. Circle may retire to seats.)

GEG: "My brothers, for it is only now that I am permitted to hail you by this endearing title, it becomes my duty as Chief of the Fire to explain to you the various forms and ceremonies through which you have passed in order to become a member of this Order the origin of which, tradition tells us, may be ascribed to Chingachgook, the Chief of the Delawares in the legend the Meteu will give you."

THE LEGEND

MET:

Years ago, in the dim ages,
In the valley of the Delaware
Lived a peaceful tribe of Indians -
Lenni Lenape their name was.
Deer and bear, wildcat and panther
Through the forest oft they hunted.
On the bosom of the river
Peacefully they fished and paddled.
Round their busy village wigwams
Still they tilled their fertile acres,
Still the chase they nimbly followed.
In this state of bliss so happy
Many moons they lived contented,
Springtime blossomed into summer,
Summer into autumn ripened,
Autumn died on winter's bosom;
Thus the seasons in succession
Never ending seemed to pass on.
But, behold, a cloud arising
Changed how soon this peaceful aspect.
Neighboring tribes, Mohawks, Oneidas,
Senecas, and Onondagas,
The Cayugas and the Hurons,
Suddenly disturbed their hunting.
Then Chingachgook, aged chieftain
Of the tribe, made quick inquiry:
'Who will go and carry warning
Of this dire and dreadful danger
To all Delawares, our brothers?'
But none wished to make the journey.
Then spoke up the noble Uncas,
Worthy son of the old chieftain,
'O my father, I am ready;
S end me on this gracious errand.
If we would remain a nation,
We must stand by one another.
Let us both urge on our kindred
Firm devotion to our brethren
And our cause. Ourselves forgetting,
Let us find the greater beauty
In the life of cheerful service.'
Off upon the trail they started,
Old Chingachgook and young Uncas;
And in every tribal village
Some were found who were quite willing
To spend themselves in other's service.

When at last the fierce marauders
Were forced back to their own country
And peace was declared between them,
They who first themselves had offered
For the service of their Brethren,
To the places most respected
By the Chieftain were promoted:
'For', said he, 'Who serves his fellows
Is, of all his fellows, greatest!'
As a seed dropped by the sower
On good soil bears quick fruition,
So this saying of their chieftain
In their hearts found glad acceptance,
And they asked that in some manner
He should make its memory lasting.
So together fast and firmly
Chief Chingachgook bound these warriors
In a great and secret order,
Into which can be admitted
Only those who their own interests
Can forget in serving others.
And so clear must be their purpose
So to live, that their companions,
Taking note of their devotion,
Shall propose them to the Order.
We, therefore, to them succeeding
To the present day perpetuate
The names and tokens of this
BROTHERHOOD OF CHEERFUL SERVICE
Called by Delawares: WIMACHTENDIENK
W..... W.....!

GEG: Having been elected as one who thought least of his own interest while working for the good of the camp you became a candidate for the Wimachtendienk. In preparation for your initiation into our Order each of you were required to undergo an Ordeal, the object of which was to cleanse you from all selfishness and test you in all points of loyalty and fidelity upon which our Brotherhood is founded. That you are here with us tonight, my brothers, is proof that your devotion to these high ideals is heartfelt and true. You were led by guides to the north end of the camp, for the north is the emblem of the hunter, the trapper and the Scout. It means fixity of purpose. Here you had water applied to your breast as a symbol of the cleansing of your heart from all selfishness. You were then told to encamp there for the night that you might appreciate that you were set apart from the rest of the Scouts for something higher.

In the morning you were set at different tasks more or less severe and distasteful, with only a small amount of food to teach you the virtues of cheerful service and self-denial. That you finished them satisfactorily proved your loyalty and fidelity. The ORDEAL having been successfully passed, you were sent hither on the trail leading to the mystic circle of our lodge, which none may tread but they who know our secrets and candidates for initiation. Here you were found by Nutiket, the guardian of the trail, who halted you while he reported your arrival to me. By my directions you were made ready for your entrance here by being tied together, after which you followed Nutiket in single file, each with your left hand on the shoulder of the Scout in front of you. You were tied together to show you that we are all bound by the ties of brotherhood, which until

you had taken the obligation was represented by the rope. You were made to walk in single file with hand on shoulder as a symbol of unity of purpose. Following the trail which leads through our broken circle to its center, you met with three obstructions: first, Nischeneyit Sakima, the Senior Vice-Chief, who demanded that you had passed the Ordeal; then Sakima, the Chief, who in addition demanded the password, and lastly Gegyjuhmet, the Chief of the Fire, who demanded your acceptance of the obligation of the Order. Each of those three officials had his attention called to your presence by three taps on the shoulder, and which was replied by one tap, followed by two taps. These taps have their signification: the first, meaning the three parts of the Scout Oath; the second, signifying the twelve points of the Scout Law. The three officials exemplify the three principles of the Order — Brotherhood, Cheerfulness and Service." (Remove blindfolds)

"Before giving you the obligation of the Order, Gegyjuhmet asked you if you were completely prepared to receive it, and on being informed you were not, he requested Nutiket to complete your preparations and place you in proper position to do so. By him you were caused to approach the ceremonial fire. He then made you kneel in front of it, with your right hand uplifted showing the Scout Sign. In this humble but devout position Sakima told you that you were about to take upon yourselves our solemn obligation.

Then, my brothers, you took upon yourselves an obligation which we trust will never be broken.

The sign of the first degree is made with the right hand over the left shoulder, moving as if drawing an arrow from a quiver." (Demonstrate) "As the symbol of the Order, the Arrow has been fitly chosen. It must be straight, its point keen. Aimed high its course is undeviating, its direction onward and upward. It, therefore, becomes a token of leadership, and as such we adopt it."

In this, the first degree, you will wear it over the right shoulder, with the head pointing upward.

My Brothers, I now take you by the hand, and give you the grip of the Order. I also give you the password, which is never to be given except as you receive it here tonight, and always in a whisper."

(Gegyjuhmet here gives each candidate the lodge grip and explains it to him. He also whispers the password and gives its meaning. Circle is made at this time.)

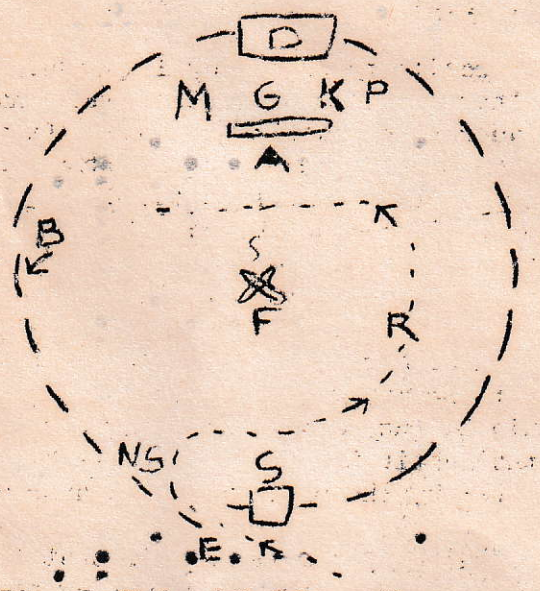
"I congratulate you, my brothers, on having successfully entered our Order. You are entitled to all the rights and privileges of the Order, but you must remember that this is only the beginning of a life of cheerful service, and that membership in our Order is given, not so much for what you have done, as for what you are expected to do. He alone is worthy to wear the arrow, who will continue faithfully to serve his fellow men, especially the Brothers of this Order and his troop.

You will now take your places in the circle which has been widened to receive you."

(In some lodges Sakima decorates each candidate with the arrow band of the first degree as soon as Gegyjuhmet has given him the password. It is worn with the head pointing over the right shoulder.) When both Gegyjuhmet and Kittakima are present Gegyjuhmet conducts the ceremonial to this point and then Kittakima may conduct the closing. In the absence of either, the one present conducts the entire ceremony.)

THE CEREMONIAL GROUNDS FOR FIRST DEGREE

Each lodge is urged to develop its own ceremonial grounds according to the contour of the land and other local facilities, using materials available to give the proper setting to make the ceremonial impressive. The following diagram suggests the essential features and the position of the Lodge officers during the first part of the ritual.



A . Ritual disk with 15 candles
B. Barrier, or circle of seats, or both
D. Gegyjuhmet's seat
E. Entrance
F. Fireplace; usually raised above ground
G. Gegyjuhmet
K. Kittakima
M. Meteu
NS. Nischeneyit Sakima
P. Pow Wow
R. Route of Nutiket and candidates
S. Sakima and his seat

RITUAL FOR CLOSING THE LODGE ON FIRST DEGREE

KIT: "Having finished the work for which we gathered here this evening, we are about to leave this our meeting place. It is proper that before we go we remind ourselves of those mystic ties which help to bind us together. Let us give the signs appropriate to this First Degree."

(The sign of the First Degree is given by all present.)

"Let us also join hands and sing the songs of our Order and Our Lodge."

THE OFFICIAL SONG

(Tune: The Russian National Anthem)

Firm bound in Brotherhood, gather the clan,
That cheerful service brings to fellow man,
Circle our council fire, weld tightly every link,
That binds us in brotherhood, Wi-mach-ten-dienk.

KIT: Brother Nischeneyit Sakima, will you now perform the duty entrusted to your charge.

(From his station in the circle Nischeneyit Sakima comes forward to the altar and slowly and deliberately, timing the action to his words, extinguishes the 8th, 9th, 10th and 11th of the group of twelve candles, and the third of the group of three, saying as he does so:)

NIS SAK: "As Vice-Chief of this lodge, I would be ever mindful of my duty faithfully to illustrate the points of the Scout Law represented by these candles which I now extinguish as we close our Lodge: A Scout is Cheerful; a Scout is Thrifty; A Scout is Brave; A Scout is Clean; and always to inculcate that part of our Scout Oath which describes our duty to ourselves: To keep ourselves physically strong, mentally awake and morally straight. May it be our steadfast purpose that, although we snuff these candles as we leave this mystic circle, the virtues which they represent may glow the brighter in our hearts and consciences."

KIT: "Brother Sakima, will you attend to your part in this solemn ceremony."

(Sakima similarly comes forward and extinguishes the 3rd, 4th, 5th and 6th of the group of 12 candles and the 2nd of the group of three, saying as he does so:)

SAK: "As Chief of this Lodge, I would be ever mindful of my duty faithfully to illustrate the points of the Scout Law represented by these candles which I now extinguish as we close our lodge. A Scout is Helpful; A Scout is Friendly; A Scout is Courteous; A Scout is Kind; and always to inculcate that part of our Scout Oath which teaches us: To help other people at all times. May it be our steadfast purpose that, although we snuff these candles as we leave our mystic circle, the virtues which they represent may glow the brighter in our hearts and consciences."

KIT: (Steps from his station and extinguishes the 1st, 2nd, 7th and 12th of the group of twelve candles and the first of the group of three, saying:)

"How solemn is the duty of the Chief of the Fire to show forth the greatest of a Scout's obligations: To do our duty to Our God and to Our Country. May Manitou the Mighty, the Great Father of us all, make and keep us all ever Trustworthy, Loyal, Obedient and Reverent and light in our hearts undying flames of these virtues that shall burn forever."

"Meteu will once more call upon the Great Spirit to watch over us as we depart from this lodge."

MET: "Now may Manitou, the Mighty
Great Creator of all nations,
Have compassion on His children
From His high and glorious station
Guide us ever on our journey.
May His hand be stretched out to us
As we ever help His people;
May His light forever lead us
As we lead the wayward to Him;
May His love be ever with us
As we love our fellow mortals;
May His Spirit rest upon us
And direct and rule and guide us,
Till at last He calls us to Him."

LODGE: "So may it be."

Note: This completes the First Degree and those who have received it are full members of the order.

15. Instructions to new 1st Degree candidates

Each chapter will have an instruction class on the Friday following the administering of the first degree in camp, at which time new first degree members may be thoroughly schooled in the various parts of the Arrow ritual and principles, and the history, traditions and purposes of the Order. The grip, song, meanings of parts of the ritual, etc., will all be explained to them. At this time it will also be explained to them -- through the medium of a set, short ritual -- the fact that first degree is only the beginning and that in a subsequent season they will be considered for the second degree on the basis of their activity in the Order in town, particularly in attendance in the meeting and participation in the Chapter's service program, and depending upon the endorsement of the Scoutmaster of their troops to the effect that they had continued in an active service relationship to the troop.

(Editor's Note: At this time Chapter procedure should be gone into and explanation given as to the number of meetings held, the place, the dues, the relation of active membership to dues, number of officers, and who the present chapter officers are. See Chapter By-laws.)

SECOND DEGREE

16. Second Degree requirements for Leader and Camp Staff

A first degree member will not be eligible to election to second degree until the beginning of the subsequent camp season to the one in which he was elected to the first degree.

Leader cases will not require investigation, but it will be taken for granted that if they have come back to camp another season, that this is sufficient manifestation of their continued interest in the Order and service to the troop and camp. They will then automatically be candidates for the ordeal, and will take the ordeal and ritual in the usual manner.

17. Second Degree requirements for Scout

(a) Time Service

A first degree member will not be eligible to election to second degree until the beginning of the subsequent camp season to the one in which he was elected to the first degree.

(b) Chapter Service and Attendance

He shall have attended the meetings of the Order held in town following his election. He shall have participated in a service program of the Order in town. In considering whether or not the candidate has satisfactorily fulfilled the above, the Executive Committee of the Chapter shall take into consideration the member's circumstances, in an endeavor to ascertain whether he has done the best that he could under his particular conditions.

Prior to the camp season, the Chapter Executive Committee shall consider each first degree member taken in the previous season, together with first degree members who were taken in during prior seasons, but who have not as yet received second degree, and shall file a report on whether (from the records of the Chapter) they believe that the particular Scout has given satisfactory service and has manifested a sufficient interest in chapter affairs to warrant second degree.

(c) The Scoutmaster's Endorsement

In May, annually, the second degree committee of the Chapter will either send through the mail or deliver personally to the Scoutmaster of the troop to which each first degree member belongs a questionnaire which will endeavor to ascertain whether the member has continued to be loyal to his troop and active in service to it to the best of his ability, and whether he has continued to live up to the high ideals for which he was originally selected by the troop. Where the Scoutmaster fails to respond, the committee will be expected to follow-up to get the necessary report from the Scoutmaster.

In the event of failure to secure the Scoutmaster's report through the usual channels, the Chapter Summer Chief and the Chapter Chief of the Fire shall jointly consider the individual case and make such recommendations as they think wise. These reports are likewise reviewed by the Executive Committee of the Chapter, approved or dis approved with the reasons for the same outlined in detail, and the reports sent to camp through the Owasippe Lodge.

18. Methods of election - 2nd degree

After evening mess on the first Tuesday of each period (or other desirable time on Tuesday) all Order members will be gathered together for a short Arrow meeting. At this meeting the regular business of the Arrow for the

period will be discussed. At this time the Chapter Chief of the Fire or the Chapter Chief (Summer) reads a statement outlining to first degree members the conditions under which candidates for the second degree are chosen, stating that from the records sent from in town, certain men have been approved by the Executive Committee of the Chapter as having met the requirements for consideration for election. He states that these members will be secretly notified of their selection some time during that evening, and those whose records have singled them out for the next higher step will be given their instructions at that time, and will keep both their selection and the instructions a secret.

19. Reconsideration at Camp of 2nd Degree cases not approved by Chapter Executive Committee

In the event of failure to secure the Scoutmaster's report through the usual channels, the Chapter summer chief and the Chapter Chief of the Fire shall jointly consider the individual case and make such recommendations as they think wise.

(Editor's note: It is approved by the Supreme Chief of the Fire that the Chapter Chief of the Fire, together with the Chapter Chief, has the privilege of reopening the case of any boy who has been turned down by the Chapter Executive Committee, if in the opinion of these two officers it is felt that the Executive Committee did not have all the facts before them.)

20. Instruction to 2nd degree Candidates

On Tuesday evening, candidates will be notified secretly by second degree members who are appointed for the purpose. Each will be told what he is expected to do before the 2nd degree is given him. He is told that the second degree ritual will be given on Sunday evening following the Arrow campfire. He will be further told that from among the ranks of the second degree members (a list of which is furnished him.), there have been selected five guides to the second degree. He is not notified who these guides are, but is told to seek them out by going privately to such members as he feels might be the guides and secretly asking each, "Can you guide me in the Second Degree?" to which the guide, if he be such, will answer: "Yes, brother in the First Degree, and it is left for me to guide you." The guide will be furnished with a list of eligible candidates and will ascertain that the Scout who has hailed him is a qualified candidate. When a candidate locates a guide, he is sworn not to divulge the identity to any other candidate for second degree, but to continue personally to seek out all the guides until he has interviewed the entire number which was announced.

Following this, the guide will notify the candidate that he will see him privately either at this time, or at a later time, when he will administer his part of the ordeal. Each of these guides will test the candidate in one phase of the Order principles and procedure. First the guide will require the candidate to state the particular principle the guide is to test him in and require him to explain it. For example: - One guide would require the candidate to give the first part of the name of the Order, and in the inability of the candidate to give this name, he would instruct him that it is impossible for the candidate to go further without acquiring that knowledge, and he will instruct the candidate to go back to some member of the Second Degree and learn from him the particular knowledge in which he is deficient, instructing him to return for a future interview with the guide when he feels he is ready. To the candidate who is prepared, the guide will then proceed to request the meaning of the name and will request the candidate to explain the principle, and how that particular principle can be applied to camp life.

Second, the guide will require the candidate to submit himself to certain tests in that principle and may ask the candidate to do some particular demonstration or demonstrations of the application of that principle during the next few days, or on the immediate occasion. He will have to report to the guide on this demontration and the guide will approve or disapprove of the acceptability of the act, or acts. Nothing that belittles the individual in the eyes of his fellows or that is not in keeping with the dignity and principles of the Order will be used in making these tests and demonstrations.

Third, - At the satisfactory completion of the test, the guide will read him the part of the ritual which outlines the principle involved in this particular test which he is undergoing as part of his ordeal.

Fourth, - During the course of the next few days, up to the date of the administering of the second degree ritual, the guides will keep watchful eyes on the general deportment of the candidate, especially in line with the principle for which he is being observed by the particular guide. All Second Degree members will likewise be expected to observe the candidate during the period of his ordeal.

Fifth - Each guide will be supplied with a set ritual and materials and suggestions for the practical demonstrations of the application of each principle. Each candidate will wear a mark that will indicate to second degree members that he is a candidate. Such a mark will be inconspicuous so as not to call the attention of non-second degree and non-members of the Order to the candidate. This mark will be the wearing of a leather wristlet with an Arrow on it on the right wrist all the time the candidate is on ordeal. The administering of the ordeal of second degree should be done in a manner which would not call attention of non-members to it. At the meeting of the second degree members on Sunday afternoon or evening all the guides will report to the second degree members, - presenting their various observations on each candidate. These observations will be used as a basis for the vote on his desirability. A majority vote of all second degree members present is required for his electic

21. FREQUENCY OF ORDEAL

The second degree ordeal and ritual will only be given at camp (except as outlined herewith: It will be given to those members who have the necessary qualifications and who, by force of uncontrollable circumstances, are unable to return to Camp, but who have continued t serve the Camp. Such opportunities will be given at the Regional Gra Lodge session or such other sessions of the Owasippe Lodge as may be specifically approved by the Executive Committee. The Executive Committee of the Owasippe Lodge must definitely approve the case of each individual to whom such special privilege is extended. Where the candidate's record is unsatisfactory either from the lack of Scoutmaster's endorsement or from the candidate's lack of interest in Orde affairs during the winter season, the case will be brought up each year and will undergo the same procedure.

* (Editor's note: See Section 22 - "Ritual and Ordeal Second Degree. Where held and by whom")

22. RITUAL & ORDEAL, 2nd DEGREE - WHERE HELD AND BY WHOM

In camp the ordeal will be given by the Chapter, but the Ritual will be inter-camp, supervised by the Owasippe Lodge officers.

23. FINAL SELECTION OF 2nd DEGREE CANDIDATES

At the meeting of the second degree members on Suhday afternoon or evening, all the guides will report to the second degree members, presenting their various observations on each candidate. These observations will be used as a basis for the vote on his desirability. A majority vote of all second degree members present is required for his election.

24. THE 2nd DEGREE ORDEAL

Candidate Election

(See By-Laws of Owasippe Lodge, Order of the Arrow, Article 5, Clause 2, (Revised).

Notification

(To be given on first Tuesday evening of period, secretly, to eligible candidates in group).

"Brother, - As the representative of _____ Chapter of the Owasippe Lodge, Order of the Arrow, I have a duty to perform in your behalf.

"In a previous season, you became a member of our Order in the First Degree, having been selected by your fellows because you exemplified the Scout Oath and Law in your life in camp.

"Since that high honor was conferred upon you, you have, - according to the testimony which we have secured from those who know you and the observations of your fellow members, - continued to adhere to those high principles and to the obligation of the first degree which you took on becoming a member of our brotherhood, namely:

You have satisfactorily attended meetings of the Order in town and in camp:

You have continued cheerfully and faithfully to serve your troop and the Order in capacities of service and leadership, and have exemplified the qualifications of brotherhood in your relations with your fellow Scouts.

You have to the best of our knowledge preserved the secrecy of the first degree ceremonies as you promised, and so at this time, as you are ready for consideration for the second degree, I ask you again to promise to maintain the strictest silence and secrecy as to the new mysteries as are about to be disclosed to you.

"Do you so promise?"

There is a trail which you must follow which will test you on your knowledge of the principles of the Order. Listen closely, for you must follow it: Few blazes mark the trail and he who would follow it must seek it out for himself.

"There are five men who will guide you on this trail. They are as follows: (read names). You are to seek out each of these men who have been appointed for your guidance and in private to ask each: - "Can you guide me in the second degree?" Your guid will respond, "Yes, Brother in the First Degree, and it is left for me to guide you".

"You have from now until Sunday noon of this week to interview the guides, and to satisfy each of them that you are acceptable as a candidate for second degree.

"The fifth guide is the Chief of the Fire,Bro._____,(Camp Director), After you have sought out the other four, you are then ready to go to seek his counsel.

"In seeking to converse with the several guides, you will do so in a manner which attracts no attention to yourself as a candidate. You will observe absolute secrecy, disclosing the names of the guides to no one.

"You will answer such questions as he may ask of you and perform such acts of service and brotherhood as he may require of you.

"Should you fail in the knowledge required of you by any guide, you may return and seek further instruction from any officer of the Chapter.

"Should you have forgotten any portion of these instructions, you may read a copy of them before you leave tonight or go to any officer of the chapter at a later date to refresh your memory as to the requirement. Nothing in writing will be given you, however.

"I now place upon your right wrist a symbol that you are a candidate for the second degree. No one save brothers in the second degree must know its significance. You will continue to wear it, at all times, day or night un il removed, maintaining the secrecy to which you are pledged. (This symbol is a leather wrist band with an arrow).

"At this juncture let me solemnly warn you that your actions will be observed by those who are your guides and brothers in the second degree.

"To those of you who follow the ordeal trail to its satisfactory completion will come the opportunity for elevation to second degree.

"But only he who proves worthy will merit that high honor.

"Heed you well, then, our instructions!"

RITUAL FOR GUIDES

(Given individually to each candidate)

Brotherhood Guide

Requires Indian name and meaning of same.
Requires grip and meaning of same.
Requires hailing sign and meaning of same.

"To you, what is the meaning of brotherhood?"

Candidate answers, and the guide tries to adjust the thinking of the candidate, if he appears not to have a satisfactory conception of brotherhood. At completion of questioning, guide tells the candidate the following:

"Brother _____, I am the Guide to Brotherhood in the second degree. You have shown that you know the Indian name of the Arrow, which symbolizes the Brotherhood that binds us together.

"You have given me the hailing sign, which identifies me to a brother. You have properly given me the grip of the Order. The handclasp has for many, many generations been an evidence of friendliness and brotherhood. We as Scouts have added a peculiar significance to the handclasp so that a Scout may recognize a brother Scout in a way peculiar to Scouts the world over. A Scout is a brother to every other Scout, irrespective of race, color, or creed As Order men we have added another link to this Scout symbol of brotherhood. We feel that the ties which bind us together as Arrow men are stronger than those which tie together other Scouts.

"Now you are required to complete a task, one which should be a joy and pleasure in doing. You will take the list of the Arrow members in camp which I now give you. You will seek out each of them and, having determined each man's identity, will give him the grip of the Arrow, exchange friendly greetings with him as a brother in the Arrow without giving him a knowledge of the task upon which you are engaged.

(May be reduced to a specific lesser number by the Chief of the Fire as the size of Order group warrants).

"Having met all these Arrow men, you will return to me with your list before Sunday noon, and assure me that you have done so. You will stand prepared upon call to be able to recognise any member and salute him by his first and last name.

"Depart now, quietly and inconspicuously upon your task. Do not tarry in seeking out the other guides until you have found five in all.

"Good luck, my brother, and remember that I will help you as you need i

Cheerfulness Guide

Requires Indian name and meaning of same.
Requires password, and meaning of same.

Question: "In what ways can you exemplify the principle of cheerfulness in camp?"

(If answer is not completely satisfactory, the guide endeavors to point out to him the full meaning of cheerfulness in service, through his daily task "even in the midst of irksome tasks and weighty responsibilities").

Further instruction: "I am the Guide to Cheerfulness on the second degree trail. You have satisfied me that you have a knowledge of how to apply cheerfulness in your life and daily tasks.

"Cheerfulness in you will reflect itself in the attitude of others to you. It is a habit that repays its possessor many times.

"It is my duty to observe you during the remaining period of your test to see whether you preserve a cheerful attitude in your several duties and interests about the camp.

"Proceed to counsel with the others who will guide you , and may you continue in cheerfulness".

Service Guide (To camp-emphasizing service to Order)

Requires Indian name and meaning of same.
Requires hailing sign and meaning of same.
Requires order song (preferably to be sung).

Question: What practical ways are there that you as a Scout and Arrow man, can serve the camp?

(If answer is not wholly satisfactory, guide will help him to see the possibilities for service).

Question: "In what specific manners can you serve the Order?"

(Guides him to see possibilities of service in camp and service in city -- such as rally promotion, troop visitation, service on committees or at meetings, etc.)

"Those of us who have been at Camp_____ for many years have come to have a great love for the camp, and interest for the things that it is promoting. You have heard people talk of _____spirit. That spirit is manifested by those who work always in ther interest of our camp.

"Your service to the camp is one of the reasons that you were chosen for the first degree. You are now called upon to do a special bit of service for the camp, the completion of which is essential for your successful completion of this part of the ordeal. It may be a task which is irksome, or on the other hand, it may involve very little effort, but the doing of it we hope will cause you to remember that you should always be on the alert to serve in the interests of our camp, as you are able.

(Guide then states the specific job - may be a combined order and camp service).

"At its completion, report back to me. In the meantime, proceed to search out all four of the guides to the second degree, and the fifth who is the camp director of our camp. Remember that it is the spirit with which you approach the service assigned that will determine your success or failure in this testing. Cheerfulness in service should always be your guide.

Service to Troop Guide

Requires the symbol of the Order -- (The Arrow)
Requires its meaning.

Question: "In what ways should an Arrow man serve his troop? What loyalties has he to it?

(Answer should show his obligations to Scouting, to give in leadership as he can, with ultimate possibilities for Scoutmaster leadership).

Guide's counsel: "You were elected to the Arrow by the members of your troop, either your home troop or a provisional troop.

"The Arr w's greatest service is to keep the interest of Scouts in Scouting in their troop as long as their services are needed. You have had the advantages of Scouting because some one gave of his time and efforts to mal it possible. Remember that you, too, should give back to others who follow you in much greater measure than you have received. There are countless thousands of Scouts who need Scouting and who can have it only as you and others make it possible through your leadership.

"During the remaining time until Sunday, I want you to make every effor to serve your troop in an unusual way. You will bring me, by Sunday noon, a written statement of the things you have done during this period to serve your troop and your fellow Scouts.

"Submit your report in full, but with a modest spirit that may permit us to judge you fairly in this regard".

Chief of the Fires Guidance

Counsel: "Have you counselled with each of the four guides who constitute the second degree ordeal trail?"

(Answer)

"Now you are prepared to take the last and most important step in your testing, You are to judge yourself. You must settle this matter for yourself, as you must always do throughout life. It isn't what others think of us which should determine our living, but what we think of ourselves.

"What do you think of yourself? I ask you to sit down by yourself and analyze yourself in those qualities which should guide you in your Order membership.

"Unquestionably you will find yourself wanting in many regards, and only as you see your failures and your needs and resolve to correct them, will this have been worthwhile.

"No one will see the answers to your self analysis. At its completion, you will be permitted to destroy it. Should you need help or advice in reaching a decision on any point, I stand ready to help and counsel you.

"Return to me at its completion".

****

At its completion, Chief of the Fire asks:-

"Question: "Now that you have analyzed yourself, are you prepared to answer this brief, but important question?

"Are you, in your judgment, ready and worthy to be considered for second degree?"

(Answer) (Chief of the Fire counsels with boy who turns self down).

After receipt of answer: - "It is now in the hands of the second degree members, especially those who have been your guides, as to your acceptability for second degree.

"If you are accepted, you will later be notified. If not accepted at this time, be not discouraged, but resolve with all the determination that is in you that you will at the next opportunity demonstrate that you have learned a valuable lesson from this experience. Above all, remember secrecy as to the nature of the ordeal." (Removes wrist band.)

25. RITUAL FOR SECOND DEGREE

KITTAKIMA: Brothers, form our mystic circle. Officers take your respective places. We will now proceed to open our lodge in the second degree. Brother Nutiket, satisfy yourself that all persons present are entitled to remain.

NUTIKET: "I have done so, Brother Kittakima."

KITTAKIMA: "Brother Meteu, is the altar properly arranged and the fire burning cheerfully?"

METEU: "It is, Brother Kittakima."

KITTAKIMA: "Brothers, attend reverently while the Meteu invokes the protection and favor of the Great Spirit."

METEU: "O Thou great and mighty Father
Without whom we are but nothing
Without whom we can do nothing
Look upon Degree the Second
With Thy love and with Thy favor,
May its work and may its progress
Ever lead and ever guide us
From the things that are of mortals
To the things that are eternal.
May the candidates this evening
Realize that they have started
On the next step of their journey,
Of their long and toilsome journey.
May they see that we will help them
Through their toils and tribulations,
Through their strains and meditations,
Onward to the life eternal."

KITTAKIMA: "I now declare this lodge opened for the reception of candidates for the second degree and for such other business as may properly come before it."

(If there is any business or any further arrangements to be made before the initiation, the Brothers drop their hands and it is attended to now; if not, they proceed at once with the ritual.)

NAS. SAK.: "Brother Kittakima, I have heard that there are without ( ) brothers who have not yet received the second degree and who seek admission to the higher mysteries."

KITTAKIMA: "Brother Nutiket, will you search the trail to see if this be so, and if it be, conduct these brothers into our presence."

(Nutiket retires and returns with the candidates, walking in single file with the left hand on the shoulder of the one in front. He leads them around outside the circle, from the south by way of the east until they reach Nischeneyit Sakima in the northeast. Here Nutiket halts and greets Nischeneyit Sakima with the taps on the shoulder as in the first degree.

NIS. SAK: "Brother Nutiket, who are these who come within our mystic circle?"

NUTIKET: "These are brothers who have passed our first degree and who now seek further knowledge of our rites and mysteries."

NIS. SAK: "Have they earned the right to learn more?"

NUTIKET: "They have continued since their first initiation cheerfully to serve their fellow Scouts in their own troops as reported by their Brothers."

NIS. SAK: "Are they willing to pay the price of knowledge?"

NUTIKET: "They are ready to shed their blood in token of brotherhood and to cheerfully suffer for the sake of others."

NIS. SAK: "Do they know our hailing sign?"

NUTIKET: "They know it not but I know it and will give it to you for them. (Gives sign - right hand on left shoulder. Nischeneyit Sakima answers it - right index finger on lips.)

NIS. SAK: "You give it correctly. Pass on, and may you all be firm in the Brotherhood."

The line passes on by way of the south and east until they again reach Sakima in the northwest where they halt and Nutiket and Sakima exchange the shoulder taps and hailing signs.

SAKIMA: "Brother Nutiket, who are these who circle twice about our mystic circle?"

NUTIKET: "These are brothers who have passed our first degree and who now seek further knowledge of our rites and mysteries."

SAKIMA: "How have they earned the right to learn more?"

NUTIKET: "By continuing since their first initiation faithful to their oath of Brotherhood and cheerful in their service to others as reported by their brothers."

SAKIMA: "Are they willing to pay the price for knowledge?"

NUTIKET: "They are ready to shed their blood in token of brotherhood, to suffer cheerfully for the sake of others and to take the obligation of service for as long as life shall last."

SAKIMA: "Have they seen the arrow?"

NUTIKET: "They have not but "It is left" with me to guide them till they have."

SAKIMA: "Pass on and may you all be cheerful in service."

Nutiket leads them by way of the west and south inside the circle and arranges them before the altar. The officers step just within the circle and the brothers drop their hands.

KITTAKIMA: "Brother Meteu, will you again call upon the Great Spirit to guide these, our younger brothers and to keep them true in the time of their testing and faithful to the obligation that they are about to take."

METEU: "O Thou great and mighty Father
May Thy spirit look we ask Thee
Deep into these Scouts before us
Deep into their hearts and spirits;
Help and guide them ever onward
Thru this life of toils and struggles
Thru this life of love and sunshine,
Keep them ever brave and cheerful,
To themselves and their brothers,
And to Manitou that made them
Till at last their journey's over."

KITTAKIMA: "(To Candidates) My Brothers, once before you passed an ordeal proving that you were worthy to be received into our mystic band. At its end you took the oath of secrecy and of service. Now we are going to ask you to endure another trail and to take another oath that shall bind you to serve us as long as the Great Spirit allows you to remain. If any of you should wish to turn back, let him do so now, <u>for beyond this point there is no return</u>.

(An opportunity for anyone to refuse to take degree.)

"You who choose to proceed will present your right hand to Meteu who will open your veins so that you may mingle your blood with that of the brothers, thus sealing the bond in the world-old way. (Meteu, with a sterile needle makes a prick in the thumb of Kittakima and then of the first candidate in the line. They allow the blood to flow together and then the first candidate mixes his with that of the second candidate, and he with the third and so on to the end.)

KITTAKIMA: "Now that you have proven yourselves as brothers you will pass by the fire and each lay one stick on the fire of cheerfulness at the same time passing your hand through the flame while you smile." (Candidates do so.)

KITTAKIMA: "Having proven that you can suffer cheerfully, you will now arrange yourselves in two lines facing each other. The first on my left will advance and take from the shoulders of Sakima the heavy burden which he is bearing and return with it to his place. Then the first one on

the right will take it from him and bear it until it is taken from him by the second on the left. Let no one pass his burden to his brother but bear it until it is lifted from his shoulders. (Some heavy burden is thus passed down the lines from Sakima to Nutiket.)

KITTAKIMA: "Having now performed the three acts typifying Brotherhood, Cheerfulness and Service, you will kneel before the fire, raise your right hand to the position of the Scout sign and repeat after me the obligation, putting your own name into it:

I, , having been initiated into the rites and mysteries of the First Degree in the Wimachtendienk do now seal my membership in the Order by accepting the obligations of the Second Degree, namely:

To preserve in secrecy the signs and symbols of the order which I have learned or am about to learn;

To be faithful in attendance upon the sessions of the Lodge and earnest in its support so far as I am able.

To accept the arrow not only as my guide to loyalty in brotherhood and cheerfulness in service but as a token of my responsibility to point out to others the ways of real happiness and success in life.

And to the fulfillment of these obligations I pledge my life, my ambitions and my Scout honor.

KITTAKIMA: "My brothers, now that you have successfully completed the three tests, and have taken the perpetually binding obligation, you will rise and stand while Sakima explains to you the meaning of the things done and said tonight.

SAKIMA: "My brothers, you will, no doubt, have noticed that the work of this second degree of the Wimachtendienk is little more than an intensification of the things that you were taught in the first degree. It was intended to be so. When you took the first initiation you were tired from your long ordeal. You were possibly a bit nervous and not likely to think deeply nor to remember exactly the things that were said. Largely for that reason we have repeated them here. When you were led into the circle by Nutiket you passed twice around the outside of our circle in token of the second degree. You were stopp by Nischeneyit Sakima who demanded the hailing sign which was given for you by your guide. This sign consists of placing your right hand on your left shoulder. It is a modification of the sign for the first degree which is the drawing of the arrow from the quiver. In this form it can be used when seeking to know if another Scout is a member of our Order and will attract little or no

attention from those who are not members. The answer to it is laying the first finger of the right hand upon the lips as in the sign for silence. On your second round, you were stopped by Sakima who among other things said, "Have you seen the arrow?" and was answered by Nutiket, "It is left." This question and answer serve the same purpose as the sign and may be used after it to make double certain that a Scout is a member of the Order before you give him the grip. The mingling of the blood is a ceremony older than civilization and in some form has been used by many peoples when they take an oath of brotherhood. It signifies the joining of your life with that of your brothers in this order, all of whom have so mingled their blood with that of Kittakima and of each other. The fire has been, among the Indians and white people alike, sign of cheer. You helped to build it higher and so added to the cheer of your fellows even if doing so brought pain to yourself. You lifted the burden from the shoulders of your brother in token of your purpose to serve others and to willingly and cheerfully bear their loads all through your life. Finally you have taken the oath, which is a solemn, binding obligation to hold so long as life shall last to the three principles of our order, which are expressed in the three mystic words - WIMACHTENDIENK, W. W. Now with the assistance of Nischeneyit Sakima I shall change your arrow bands to the left side and giving you again the grip of the Order, declare you member of the second degree and entitled to all the rights, privileges and immunities of the Order. You will take your place in the circle with your brothers.

TO CLOSE THE LODGE IN THE SECOND DEGREE

KITTAKIMA: "We will now proceed to close the Lodge in due form. Brother Nutiket, your place and duty in the formation of the circle."

NUTIKET: "Outside the circle, in the south, I guard the trail that leads to our lodge to see that no unauthorized persons may follow it and to guide those who seek more knowledge of the second degree."

KITTAKIMA: "The place of Nischeneyit Sakima, the Senior Vice-Chief."

NUTIKET: "Outside the circle, in the northeast."

KITTAKIMA: "Your duty there, Nischeneyit Sakima?"

NIS. SAK.: "To act as guard and to see that none may pass who know not the hailing sign."

KITTAKIMA: "The place of Sakima, the Chief?"

NIS. SAK: "Outside the circle, in the northwest."

KITTAKIMA: "Your duty there, Sakima?"

SAKIMA: "To see that none may pass who know not the words of salutation and recognition."

KITTAKIMA: "The station of Kittakima?"

SAKIMA: "In the north as he is always head of our order and director of all its activities."

KITTAKIMA: "Brothers, repeat the signs and words of salutation and recognition. (Kittakima gives the sign and the others answer, then Kittakima says, "Have you seen the arrow?" and they answer, "It is left.")

KITTAKIMA: "Brothers, you will all join hands and unite in singing our lodge song."

KITTAKIMA: (after song) "Brother Meteu, once more will you call upon the Great Spirit to watch over us as we depart from this lodge?"

METEU: "Now may Manitou the mighty
Great Creator of all nations,
Have compassion on His children
From His high and glorious station
Guide us ever on our journey.
May His hand be ever stretched out to us
As we ever help His people;

26. SELECTION-THIRD DEGREE

The selection of nominees is done by the Executive Committee of the Chapter prior to the regular Owasippe Lodge Executive Committee session to be held in January of each year. At this time, and at no other time, nominations are to be considered and accepted or rejected. If accepted, the names are to be forwarded to the Regional Secretary so that they may be considered at the next regional meeting. Where cases are definitely approved by the Owasippe Lodge Committee, an application is made out on a formal blank accompanying a statement giving adequate evidence as to the candidate's fitness and the unusual leadership or service he has rendered which qualifies him for consideration for third degree. At the meetings of both the Chapter and the Executive Committee of the Owasippe Lodge, the member must receive approving votes of at least three-fourths of the total members in attendance.

27. REQUIREMENTS-THIRD DEGREE

The Vigil Degree (Third Degree) is reserved for those members who are specially chosen by their fellows for this high privilege. Some specific ideas of types of men who should be considered for the Vigil Degree consideration are as follows:

a. A member who performs an outstanding act of heroism.
b. One who has given continued leadership and service in Scouting or Arrow over a long period of years. Typical cases of this would be:

   (1) Successful camp director who has served over a period of at least two years.

   (2) A Chief of a Chapter of Lodge who has successfully terminated his period in office.

   (3) Other Lodge or Chapter officers who have served for long periods who have been exceptionally faithful at sacrifice of their own personal welfare.

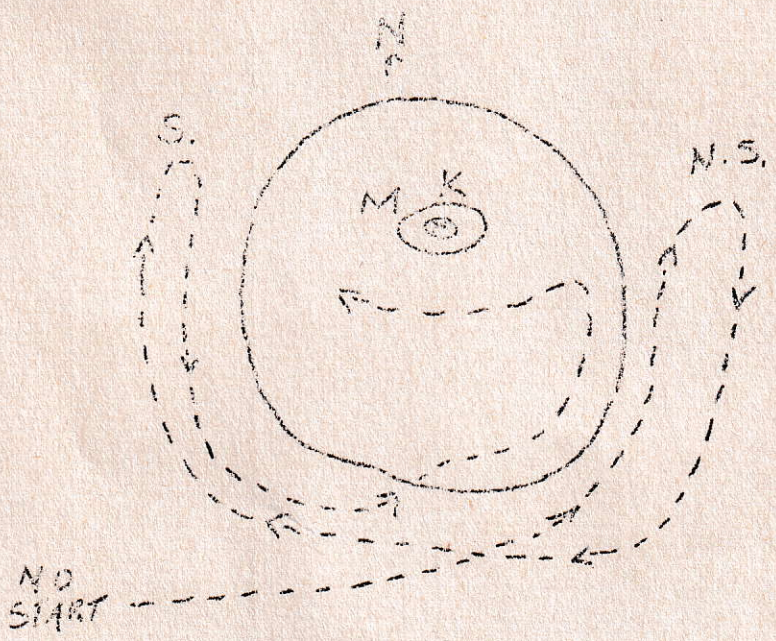
c. A member who has performed an unusually fine act of service for Scouting or the Arrow.

d. A member who has demonstrated exceptionally unselfish service to others in his daily living over a long period.

No man in any of the above classifications is to be considered as automatically eligible for the degree. The individual case is to be considered on its merits after a complete investigation.

May His light forever lead us
As we lead the wayward to Him;
May his love be ever with us
As we love our fellow mortals;
May His Spirit rest upon us
And direct and rule and guide us
Till at last He calls us to Him."

LODGE: "So may it be."



LODGE SONG

Firm bound in Brotherhood, gathers the Clan,
That Cheerful Service brings to fellow man,
Circle our council fire, weld tightly every link,
That binds us in Brotherhood, Wi-mach-ten-dienk.

28. ELECTIONS-THIRD DEGREE

The maximum number of candidates to be nominated by a Chapter in any one year is not to exceed three.

The selection of nominees to be done by the Executive Committee of the Chapter prior to the regular Owasippe Executive Committee session to be held in January of each year. At this time and at no other time, nominations are to be considered and accepted or rejected. If accepted, the names are sent to the Regional Secretary so that they may be considered at the next regional meeting. At the meetings of both the Chapter and the Executive Committee of the Owasippe Lodge, the member must receive approving votes of at least three-fourths of the total members in attendance.

29. ORDEAL AND RITUAL-THIRD DEGREE

The ordeal and ritual for the third degree will be given under the jurisdiction of the Grand Lodge in accordance with the Constitution of the Grand Lodge, such ritual being given at Regional Lodge sessions, or at such other authorized sessions of the Third Degree as may be held either at Owasippe or other chosen place.

(Editor's Note: Regional Lodge meetings are held bi-annually at places as announced by special bulletins.)

30. MEETINGS REQUIRED IN CAMP

Monday Night

On the first night in camp just before taps, there should be held a first night ceremony among campers, whereby some ritual be run through that would symbolize the purpose of the Order. There might be three fires representing or typifying three principles of our Order, or their symbols. There ought to be nothing in the ceremony to make it evident what is going on, but the next morning the Camp Director should give a set interpretation in his announcements.

Tuesday Afternoon (or morning)

On Tuesday in every camp there should be a leader's meeting that, as part of the business, discusses the Order of Arrow, the purpose for which it exists, and how men and boys are taken into it.

Tuesday Evening

After evening mess on the first Tuesday of each period (or other desirable time on Tuesday) all Order members will be gathered together for a short Arrow meeting. At this meeting the regular business of the Arrow for the period will be discussed. At this time the Chapter Chief of the Fire or the Chapter Chief (Summer) reads a statement outlining to first degree members the conditions under which candidates for the second degree are chosen, stating that from the records sent from in town, certain men have been approved by the Executive Committee of the Chapter as having met the requirements for consideration for election. (etc.)

Sunday Afternoon

At the meeting of the second degree members on Sunday afternoon or evening, all the guides will report to the second degree members - presenting their various observations on each candidate. These observations will be used as a basis for the vote on his desirability.

Sunday Evening Campfire

It is suggested that there be a campfire for the entire camp held in the council ring on the first Sunday evening of the camp period. This should be conducted largely by the Order and should be in keeping with the dignity of the Order. This should be the only boys' affair that is held in the council circle.

Sunday Evening

The second degree ritual will be given on Sunday evening following the Arrow camp fire.

Monday Noon

On the second Monday of each period there will be given to Scoutmasters blanks for the nomination of those Scouts who are deemed worthy. An explanation will be given as to the basis on which Scouts merit nomination.

Wednesday Afternoon

On Wednesday afternoon the Scouts of the troop vote upon their own candidates, those Scouts who are and those who are not Arrow being privileged to vote in their own troops (provisional or home troop)

Wednesday Evening

The notification of their election shall be by the calling out ceremony of the respective camp chapter on Wednesday evening. The Ordeal is held on this evening.

Thursday Afternoon

Thursday afternoon should have a meeting of Arrow members to decide whether candidates have, in the Ordeal, shown those qualities that the Ordeal is set up to test the men in.

Thursday Evening

On Thursday evening the ceremony will be conducted at the same time as the regular activities are being conducted for the Scouts elsewhere, in an effort to cut down the hours that staff and campers are required to spend in the latter part of the period on the late night program. This is followed by the Arrow feed.

Friday Morning

Meeting of newly elected 1st degree members for instruction purposes.

31. POLICY GOVERNING ARROW "FEEDS"

All Order feeds after the ceremonies should be worked with definite plans outlined in advance. Food should be ready to serve right after the ceremony, and a planned program (in keeping with the dignity of the ceremony and yet giving opportunity for fellowship) should be conducted.

All such feeds should be concluded not later than 10:30 P.M. There should be no charge to new members. Charge to members ought to be kept to a minimum.

32. CAMP OFFICERS AND THEIR DUTIES

The Executive Committee of each Chapter shall provide by appointment a camp Chief for the Council camps, subject to approval of the Chief of the Fire of the local chapters. The camp chief may fill by appointment such other offices as are necessary for the conduct of the individual chapter work at camp.

His (the Summer Chief's) duties will be to conduct activities of the chapters, and to see that the policies and objectives of the Owasippe Lodge are carried out in the chapter.

(Editor's note: Each camp usually appoints a Summer Secretary to conduct its business and keep its records.)

33. ARROW RECORDS

The Scoutmaster's Nomination Sheets (Form No. 46) will bear approval of Scoutmaster and Camp Director. Will include Scout's name, address, rank, age, positions of leadership in troop, troop rating.

Upon election and proper passing of ordeal and administration of ritual, the original nomination blank will be sent to Summer Secretary of Owasippe Lodge through G. H. Q. by the local Summer Chie

INDIVIDUAL RECORD (Form 156)

Prior to sending this data, local Secretary will make an individual record card for him.

CERTIFICATE OF MEMBERSHIP AND FIRST DEGREE (Form 155)

This will be filled out by G.H.Q. and sent at the end of the season to the Chapter Chief (City) after being properly signed. Chapter Chief will distribute according to procedure of Chapter. If dues must be paid first, then cards are sent out after payment. If Chapter issues an annual dues card, that may be sent at the time.

ENTRY ON PERMANENT LODGE RECORDS

The name of member and data about him including date of administration of degree will be entered in "Permanent Roll of Order Member Ship - Owasippe Lodge" at G.H.Q. or Headquarters. Each member is assigned a number in this book which corresponds with his card number. Future advancements are entered on that record.

ADDRESSOGRAPH

An addressograph plate is made from the material and placed in the chapter drawer. These plates are available for Chapter or Lodge, addressing at all times on request.

Changes of address should be made as they happen by notice to Headquarters. The file should be kept by active and inactive classification.

PERIOD REPORTS (Degrees conferred)

Chapters will report to Summer Chief, c/o Asst. Director (Progra at G.H.Q. the complete list of degrees administered during the period These will be entered on "Permanent Roll of Membership" by periods. (Clerk's record should agree.)

ORDER MATERIALS

Arrow blanks, 1st degree pins, are kept in stock at stores. 2nd degree pins can be secured through Chapter Chief or by order from store (special order to G.H.Q.) Supply of a few is carried on hand.

Copies of Ritual material will be furnished seasonably, through Camp Chief of Fire (Director). Requests can be filled at G.H.Q. as felt desirable. Copies of by-laws, Natl. Constitution, etc., can also be obtained at G.H.Q.

34. PRIVILEGES OF ACTIVE MEMBERSHIP

To be eligible for election to active membership in the Lodge, a candidate must be a registered member of the Boy Scouts of America. (Editor's note: This means that a non-registered member cannot receive further degrees.

Disconnection from the Scout Movement shall not necessarily affect the standing of a member.

Participation in Lodge affairs, the right to vote, and eligibility for elections to higher degrees if he is a registered member in Scouting, are the privileges of an active member.

35. PRIVILEGES OF AN INACTIVE MEMBER

In order to vote or hold office in the Chapter or Lodge a member must have paid his dues for the current year in full to the Chapter. Any member who is in arrears for one year shall be liable for suspension. In such case his name shall be placed on the inactive list and he shall not be admitted to sessions of the Chapter or Lodge until his dues are paid up to date.

(Editor's Note: It is commonly interpreted that by non-payment of dues an Arrow member loses all privileges of the Active member. He cannot receive a higher degree and may be barred from meetings in town and at camp at the discretion of the Chief of the Fire of the local chapter.)

36. RITUAL COSTUMES

Each camp to have set of costumes.

STANDARD COSTUME SET

It was felt desirable to set a standard costume which would be the ultimate objective of every chapter to own, and a sketch of what would constitute the official regalia for each of the officers is available.

CHAPTERS TO PROCEED

Any chapter is authorized to proceed to develop these costumes as rapidly as deemed desirable by them as long as they stay within the lines of the general types of material adopted.

MAKING OF COSTUMES

The general policy was adopted that as far as possible the costumes ought to be the product of the efforts of the members with a minimum of professional labor. It was suggested that in sewing the costumes, the help of some mothers of members of the Order would be desirable.

FINANCING

As a start toward the financing of these costumes, $25.00 is included in the camp budget to each camp chapter to go toward the making of its costumes. This money may only be used, however, for the purchase of materials and none is to be spent for labor. This amount may be augmented by the chapters from their own funds to whatever extent is necessary and that they are desirous of doing. It is suggested that if the expenditures are to be limited that the headdresses be developed first, other parts of the costume to be improvised until such time as other money is available. Use of straight khaki pants with fringe and blanket was recommended as a temporary measure.

GENERAL NATURE OF COSTUMES AS ADOPTED

Chief of Fire: Shirt - light pliable hide, fringed.
Leggings; -- Tan (felt) blue and red stripes
Head-dress: - long, two tailed, imitation eagle, with beaded headband.

Metu --------- Fur cap -- (coonskin tail
Shirt -- white leather
Leggings -- White

Chief ------- Feather head-dress (35 feather, using haw tail feather)
Leggings - blue, with red and yellow stripes
G string
Red shirt trimmed with ribbons, - blue and yellow (calico)
Arm band for shirt - beaded

Nischiniat Sakima: Two feather head-dress, with beaded band
G string
Shirt -- colored blue
Leggings

Nutiket: Single feather head-dress
Breechcloth ---
Belt --- Leggings
Shirt - tan

Two Guides: Breechcloth
Belt - beaded
Single feather head-dress.

(Pictures depicting the costumes are on file at the Supreme Chief of the Fire's office).